

THE
New Testament
SABBATH:

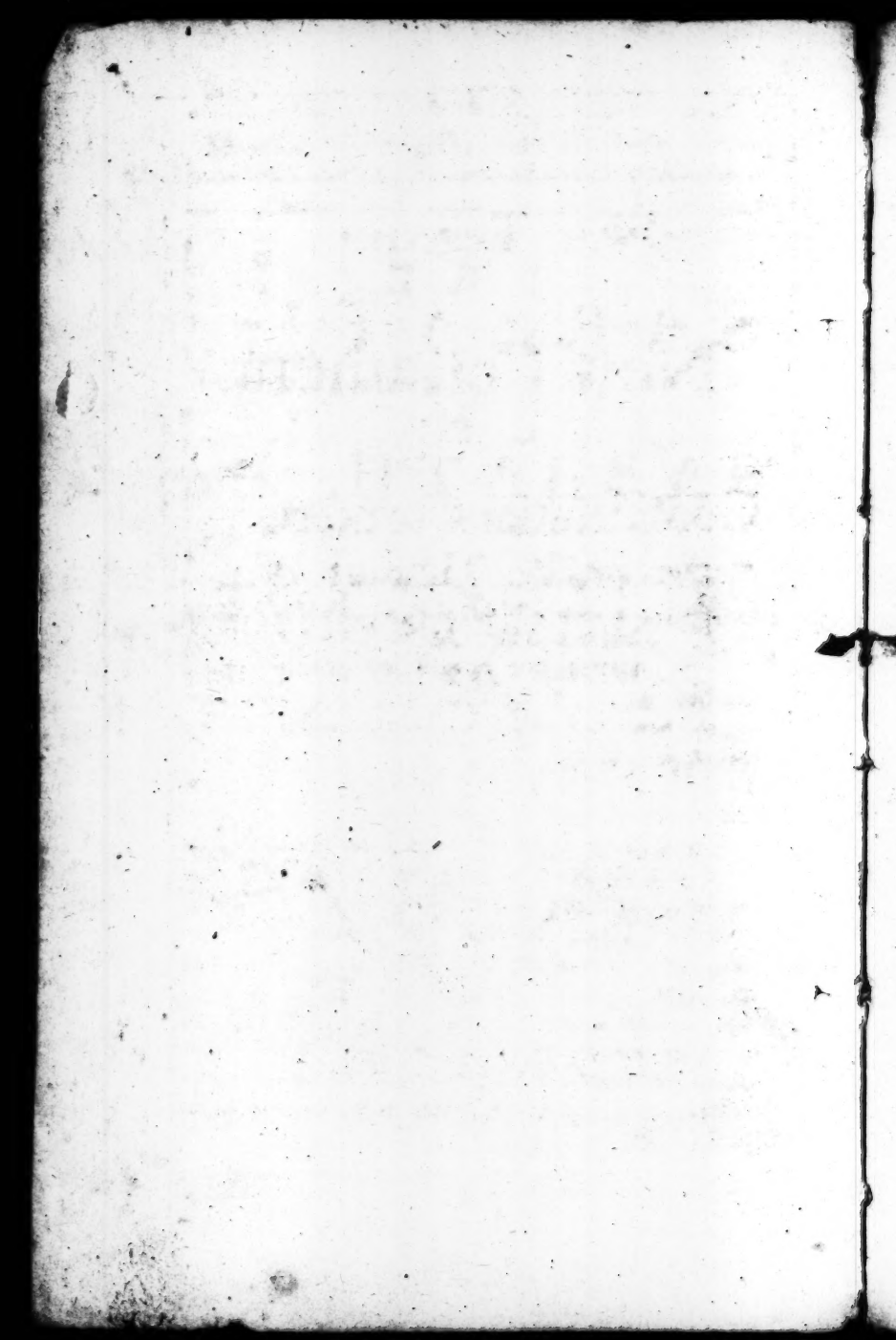
O R,

Considerations concerning
the precise Time of Wor-
ship, that Christians are obli-
ged unto, by the Doctrine and
Practice of Christ and his
Apostles.

*Who then is a faithful and wise Servant, whom his
Lord hath made Ruler over his Household, to give
them Meate in due Season? Blessed is that Ser-
vant; whom his Lord, when he cometh, shall
find so doing, Mat. 24. 45. 46.*

L O N D O N:

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T H E

New Testament

S A B B A T H, &c.

THE *Son of God*, the great Prophet is to be heard in all things. It was a great Sin not to hear *Moses*, 'tis a greater not to hear *Christ*, and not less if we will not hear both. None dispute *Moses's* commanding the Seventh Day; few God the Father's in the Decalogue; if the Son doth so too in the New Testament, it is great Obstinacy not to submit.

Although enough (we think) hath been said to shew that the Seventh Day was *Adam's Duty in Innocency*, and not spoken of, *Gen. 2.* by Way of *Prolepsis*; That it was not only positive, but moral: That it was the same Day that God rested on, and likewise possible to all the World. That it was not peculiar to the *Jews*, but obliged the *Gentiles* too; yet if the Contrary to all these should be supposed, the Seventh Day is notwithstanding a Duty, if the Voice of the Son of God speaks it so,

Many Conscientious Christians have been encumbered with these Questions, to avoid which, it is here pleaded only from the New Testament: And not to seal an Approbation of that Scripture subverting Opinion, *viz.* a Rejection of the whole Law of God, and consequently of the *Old Testament*, as if it were of no Authority unto Christians.

In this more is not to be expected than is allowed sufficient in other, controverted Points, whether respecting old Laws established, new Institutions, or Matters of Faith. No Party pretends to an express Word for making and worshipping the Image of Christ; *For* Humane Ceremonies in the Worship of God; *For* Episcopal, Classical, or Congregational Government; *For* Baptizing Infants; *For* Christ's dying for every individual Man in the World; nor the contrary to any of these. But the Mind of Christ is collected by necessary Inferences, evincing the Sense of his Word, and on which side the Truth lieth in all these and other like Matters: And so it is in this Point of the Sabbath.

The confining the Proofs to New Testament Authority must not be supposed to prohibit a conferring the *Old* with the *New*, to explain and illustrate the Sense of the Words used in the *New*. No Party of Men but approve and practise it, and it is no more than what many take a Liberty in from profane Authors to open the Sense of Words by in both Old and New Testament. And the very Men that cast off the whole Law do not only use this Liberty, but also advance Doctrins out of the Prophets and Law too, without giving themselves the Trouble of proving, that such Points are so worded in the *New*; or relate

to the Times thereof. And for proving their Doctrins, whether grounded on the Old or New Testament, 'tis almost as common for them to cite the Phrase of the Law and the Prophets to that End, as it is for them to preach.

It is *sufficiently evident* which Day of the Week is the *Seventh Day* by the *New Testament*. The Day which the *Jews* kept is called the Sabbath Day, and that was *Saturday*, not *Sunday*. *Papists* and *Protestants* generally confess that the *Saturday* was the *Seventh Day* the *Fourth Commandment* required. This Confession is well grounded, having the unquestioned Concurrence of *all Christians* in former Ages, as well as the Testimony of the *Jews*, by a Successional, Universal, and unquestioned Tradition in a Matter of Fact from the Time of *Moses*, no way oppugning Scripture. Such Traditions the *Jews* Children were bound to admit as true from their Parents Report, Ex. 12. 26, 27. *Jos.* 4. 6, 7. *Deut.* 32. 7. *Psal.* 78. 5, 6, 7. In this there is the Testimony of both *Christians* and *Jews*; yea, and most civilized Nations of the World. *Feroboam* and his People might as lawfully question whether the commanded Times by the Law were not lost, as we *Christians* which is the *Seventh Day*. As well may we question who were our Natural Parents (because assured to us only by their own and the Testimony of the Neighbourhood) as which is the *Seventh Day* attested by *Christians*, *Jews* and *Turks*. If this is not an unquestionable Proof in this Case, neither is it that the Books of *Old* and *New Testament* are the right Books of the Prophets and Apostles, nor that there were such Men as *Moses*, the Prophets, and Apostles who wrote them, the Tendency of which seems to

shake the very Foundation of all reveal'd Religion.

And hence it may be noted how dangerous to Religion, the Notion advanced of late is (*viz.*) that the First Day is the Seventh Day, which manifestly opposeth this universal Testimony of all the former Ages of *Jews, Turks, and Christians*, and manifestly repugns the profest Faith of its Promoters, in Catechisms and other Prints: Moreover it would be extremely absurd for any Men against the Notion and Custom of Mankind in distinguishing and calling the Names and Order of Numbers to affirm that Three is Four, or that the next after the Second is the Fourth; so it is not less for Men to say, the First is the Seventh, contrary to Scripture too, which by these Mens Confession calls the Day after the Sabbath the First, and the Day the *Jews* kept the Seventh. Were Inventions so contrary to Scripture, and the general Sense of Mankind allowable and fit to have been used in times past, *Jeroboam* might with Ease have justified his Devise, by pretending his Eighth Month to be the Seventh, and his Fifteenth Day to be the Fourteenth.

Nor is it of much better Consequence what they and some others say, *viz.* That the different Climates make the Observation of the Seventh Day impossible; for if the Observation of the Seventh Day be impossible on this Account, so is that of the First Day, or any Day in Seven, Ten, Twenty, or Thirty; and then they root up at once what themselves and others in many Ages have been planting, *viz.* the First Day Sabbath, or Holy Day by Command from *Christ* or the Church. But why pray is either the First or the

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Seventh, impossible on the account of the Climates? Were not the *Jews* bound to keep the Seventh Day in the utmost Borders of *Canaan*? And in their most remote Dispersion too, as well as at *Sinai*, notwithstanding the Difference of Days in Beginning and Ending between *Sinai* and the utmost Borders of *Israel's* Possessions? And the Difference was much more between *Canaan* and their utmost Dispersions: If they were obliged so to keep it, then either God commanded Impossibilities to them, and so may the New Testament to us, or else the different Climates made not the Seventh Day impossible to them to keep, and so neither is it to us. Furthermore, what Strels soever any Men lay on this Objection against the Seventh Day, yet themselves neither advance nor admit it, as having any Weight against the First Day as commanded by *Christ* or the Church: But on the contrary refuse the Objection by their Weekly Practice of keeping it in all Nations where they come, and making Conscience of it as *Christ's* Day by Command from himself, or Appointment of his Church. Wherefore if *Christians* are obliged by the Authority of the Son of God to keep the Seventh Day (which is the Design of the following Considerations to shew) the Objection against it from the Climates is utterly overthrown and absolutely obviated.

From these things then it is concluded, that the Day commonly called *Saturday* is the *Seventh Day*, and that the Objection from the different *Meridians* against it is of no Weight, if *Christians* are under Obligations by Divine Authority to observe it. And that they are obliged to it by the Authority of the New Testament it self, be pleased to observe these following Remarks,

In the first place the New Testament doth not give Authority to *Christians* to profane the Sabbath, the Seventh Day, Col. 2. 16. doth not warrant Sabbath-breaking, and that is the Text chiefly relied on to prove the Sabbath abolished :

For first, it is not proved by expresse Scripture, nor by any necessary Consequence that the Weekly Sabbath is here included. Sabbaths signifying so in other places (were that granted) does not prove it. The Word *Christ* is no where used as in 1 Cor. 12. 12. Nor doth the common Interpretation prove it, which is, that by Feasts is meant the Yearly Time, and by Sabbaths the Weekly : This is said but not proved, and therefore could no better be assigned; it is not therefore safe to break one of the least of God's ten Commandments, because learned and good Men say this is the Sense, except they prove it.

Secondly, Other Interpretations are given which seem more probable (viz.) that by Feast is meant the Provision of the Passover Feast, and by Sabbaths the Holy Days of that Feast. Or, Secondly, by Part of a Feast (as in the Margin) means that Part of the Fourteenth of *Nib*, which the *Jews* call'd a Part of the Feast, and by Sabbaths as before. Or, Thirdly, by Part is intended the intervening Time of the Feast, which *John*, Chap. 13. calls the Feast, i. e. the *Chagigah* (as some note) any of these seem to agree as well with the Line, and much better with the Margin, which is the best reading, as some say.

But Thirdly, Each of these agrees very well with the Scope; the other does not at all; for Sabbaths in *Ver. 16*, are Part of what *Christ* blotted out, *Ver. 14*. and these were such things as
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in *Ver. 15.* are said to be against us and contrary to us; viz. against the Union of *Jews* and *Gentiles*; as *Eph. 2. 14, 15.* a parallel Place sheweth. Such was Circumcision, that made Men Debtors to the whole Law, Sacrifice: whereby was a Yearly Remembrance of Sin, and eminently the Yearly Feasts and Sabbaths, which obliged the *Profelytes* (if possible) to leave their Country and appear at *Jerusalem* Three Times a Year; but the Seventh Day, the Weekly Sabbath, was not against us, but for us: 'Twas not against that Union, but for it; *Jews* and *Gentiles* kept it in many remote Places, and not against them. God himself commanded it for a Reason, *Exod. 20.* as much for the Gentiles as the Jews.

And which in its own Nature by our Opposers Confession is no more against us than any other Weekly Day is. And the seventeenth Verse also determines what Sabbaths were intended, to wit, such as were Shadows of the Body of *Christ*; but such was not the Creation, the Fourth Commandment Sabbath, as several Tracts have shewn. In short, the contrary Interpretation renders the great *Apostles* arguing despicable, by forcing it thus, because *Christ* hath blotted out *Moses* Hand-writing which was against us, not God's Finger-writing which was for us, therefore we may break God's Finger-written Laws which were not against us, but for us; and hence *Papists* may improve it for *Image Worship* against God's Second Commandment, as well as *Protestants* against the Fourth.

Secondly, Were it as some say, that the Weekly Sabbath is included in some Sense, why must it be inferred that the Seventh Day, as in the Fourth Commandment, is repealed? What Ne-

cessity compels them to infer otherwise in the
 Case of the Sabbath, than they do of the Deca-
 logue from 2 Cor. Chap. 3. *Heb. 9. i. e.* That
 although it had a Typical Use in the *Jewish*
Church, and as such blotted out, yet not
 repealed in the Duties that immediately, and in
 the Letter it enjoyns as a Rule of living. In like
 manner if they will conclude the Weekly Sab-
 bath Typical as an Ordinance of the *Jewish* Cove-
 nant, by a double Sacrifice. Its Reason, *Deut. 5.*
signifying Israel's Deliverance : Its Penalty, and
Prohibition of Fire ; and as such done away.
 Why pray that observing the Seventh Day upon
 the Grounds above is so too? It must be granted
 that the Sabbath is not so blotted out as New
 Moons and Feasts are, for none plead for an Insti-
 tution from *Christ*, or a Power in the Church for
 Monthly Days in the lieu of New Moons, or Se-
 ven Days Yearly in room of the Passover, their
 Laws being totally abolished, but in the Case of
 the Sabbath some contend for its Morality, and
 the First Day instituted in its room. Others for
 a Morality in the Command, and a Duty thence,
 and a Power in the Church to appoint the same
 Day, or one in Seven or Ten Days, as the Church
 thinks fit; since they do restrain the Sabbath's Ab-
 rogation from running parallel with *New Moons*
and Feasts in some Respect, what Force is put on
 them to infer the Seventh Day's Abrogation?
 Nay, further, it seems utterly impossible for them
 to support the professed Principle of a Morality in
 the Fourth Commandment for One Day in Se-
 ven, or One in Seven or Ten Days, any more
 than for the Morality of the Passover Law, if the
 Text be pressed to abrogate the Seventh Day.
 Lastly, it is an Offering Violence to the Words
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and Sense of *Paul* to strain the Text to their Notions; for by one Sort of them thus it must be read, let no Man judge you if you profane the seventh Day (though the Seventh Day is not mentioned in the Text) but you are to be judged if you profane the Sabbath (though Sabbaths be not named in the Text) And in the Sense of the other Sort it must be read thus, let no Man judge you in profaning the seventh Day as commanded by God, *Exod. 20*. But you are to be judged if you profane the same Seventh Day, or another Day in Seven or Ten, as commanded by the Church. Can any Man think that either of these is *Paul's* Sense? Nay, they are each of them pernicious to his Doctrine in other things, and to the Principles agreed on among *Protestants*.

And these things are in Substance pleadable against the Reasonings of Sabbath-Breakers, from *Romans* the 14th. *Gal. 4th*. for from neither of them hath any necessary Inference been offered that proves the Seventh Day included. Other Interpretations have been given, and not disproved, which shew that the Seventh Day is not included in either of these Places; and Secondly, That if the Weekly Sabbath were included in either of them, yet it doth not follow thence that the Seventh Day Sabbaths Observation, as before, is repealed.

If then there is no Authority from these Texts to profane the Sabbath, on which a Stress is chiefly laid to prove a Repeal, the Inference is, that there is no Abrogation of the Sabbath by the *New Testament*, and therefore it behoves *Christians* to consider how they will answer to God their profaning his Day, and breaking one of his Ten Commandments.

In repealed Laws our Defence is, that we have *Christ's Authority* for what we do; we are to hear the *great Prophet* in all things that he hath said; what therefore he hath repealed, we have sufficient Authority not to observe, and in other things we are taught by him to do as written in the *Scriptures*. Some Men indeed say we are not in Ceremonial, or Morals obliged, because so said or written by *Moses* or the *Prophets*; but our Lord and his *Disciples* teach far otherwise: *He saith, If you hear not Moses and the Prophets, neither will ye believe though one arose from the dead, Luke 16. 31.* They say not as written, *Christ said, How readest thou what is written, Luke 10. 26.* They say, not for or because so written. *Paul saith, thou shalt not revile the Ruler because so written, Acts 23. 5.* Had Paul been of these Men's Opinion, the high *Priest* might have replied, this is but a Pretence, for thou believest nothing to be Duty because so said or written in the Law: Nay, though in the Decalogue. The same Doctrin is taught to *Christians, Jews, and Gentiles, Rom. 12. 19. 16. 4. 1 Pet. 1. 16. 2 Tim. 3. 15, 16.* and many other Places. There are Opposers of the Sabbath, who in other Cases like well enough of his Doctrin: They condemn *Popish Images* by the Letter of the Second Commandment, Incestuous Marriages of a Natural Sister, &c. by *Levit. 18.* Pardoning Murther by *Gen. 9.* Pillory instead of Death, and Death instead of Restitution for Theft, by the Penal Laws, though not so written in the New Testament, but in the Old only. And why the Sabbath then is rejected, though declared by the Voice of *God*, written with his own Finger, must be answered for another Day.

It also deserves Consideration on this Account, that frequent Church Worship is *Christians Duty*, that cannot ordinarily be perform'd without an appointed Time. To say that the Observation of any Time is not Duty, but only Liberty, infers that frequent Church Worship is Liberty and not Duty, and consequently Churches and their Worship too are purely Matter of Liberty. No Time for Worship, and no Churches, are much the same thing.

They that plead so, do not only condemn the Duty of Church Worship, but themselves also by their own Practice; in that they oppose Prayers, Garments, and Days of Humane Imposition. They have zealously witnessed against these, both by Words and Actions; but in the first Day, they are altogether dumb; nay, more, are they not actually Conformists to those that keep the Day in Conscience to it? They forbear Work, which they may do without Danger, though no Law of God forbids them to do all, or any manner of Work. They quitted their Lecture Days early in times of Trouble, but not so their First Day Meetings.

They generally plead *Apostolical President*, and many of them call it the *Lord's Day*. These things suggest an Opinion of Holiness in the Day whereby those are emboldened which keep the Day in Conscience to it. And yet is all this Liberty? Is this sincere? Why do they not keep *Easter* and *Pentecost* too as Matter of Liberty? And then why not *Priestly Garments*, as *Aaron's Surplices*, as Matter of Liberty, as well as Days like the *Jews*? And so this Liberty will be a near Way to libertinize Separation down from the National Church, and publick Worship out of the World.

too, if particular Persons do but disclaim Church Impositions in taking from them that Liberty that this supposes God has granted them, and required them to stand fast in, and using it accordingly, viz. to keep no Day in Ten, Twenty, Thirty, or an Hundred, attending no publick Worship, and then Ministers may preach to the Walls by their own Principle of no Sabbath.

But 'tis presumed this Notion of no Time is too absurd for sober Christians to relie on, and therefore it must be concluded that a frequent Time of publick Worship is a Duty, and that is either one Day in Seven or Ten, as the Church pleases, or the First Day as commanded by *Christ*, or the Seventh Day that God expressly commanded. 'Tis neither of the former, therefore it is the latter.

'Tis not the first, because nothing appears from *Nature* or *Scripture* that evinceth One Day in Seven or Ten indifferently, to be Duty for Church Worship, rather than One in Three, Six, Twelve, Twenty, or Thirty. Nay, the Grounds commonly insisted on for the Morality of a frequent Time of publick Worship, viz. the Order of God's Work and Rest, Paradise Institution; The Command for it in the Decalogue Law, its Ratification in the *New Testament*, and the Practice of the Church both *Jews* and *Christians* are all against this Notion, and for a precise Day of the Week (*i. e.*) the Seventh, as the Sequel sheweth; not for One in Seven indifferently, much less for One in Seven or Ten as the Church pleases.

If the Church hath such a Power, then one Church must appoint for all the rest, and no doubt but *Rome* will claim it to her (*Popish* enough if yielded) or every Church may time it for her self
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the same with others, or a different Time, Confusion too much; and particular Persons must be very easie of Credence to believe it, and yeld it a Bar against their Claim of Liberty to chuse for themselves, or omit the Churches.

And lastly, If the Church have such a Power, then she may appoint *God's Day* (a great Oversight that she did not) or another Day; whence it follows, that God hath cancelled his own Law, whereby the Proportion and Time of Worship was limited, though every way just, and given the Church a Power to appoint the same or a different Time. This is an Advance of Church Power, high enough for a Papist. But has the Church such a Power indeed in the Fourth Commandment Sabbath? Why not then in other things, *viz.* in New Moons, or other Days in lieu of them; in the Passover, Pentecost, Feast of Tabernacles, 7 Days each Yearly, the same time, or others in their room, Temples with Altars, and *Sanctum Sanctorum*, or otherwise as she pleaseth? If she hath this Power in the Sabbath, can any think it is limited to that single Instance, and that it is not extensive to all lesser and equivalent things? And if it be not restrained, can it be defended that such Men's Separation (who advance such Notions) is not Schism? Nay, will not many of the offensive Parts of *Papery* with Ease be defendable on such Suppositions?

It availeth little what some Men say, *viz.* that the Fourth Commandment is partly moral and partly positive, or as others phrase it, partly moral and partly ceremonial, as were the Laws of Place. The Ministers Supply, and as one adds, the Laws of Sacrifices and Exhortation: For first, were the Instances assigned of Laws partly Moral and

and partly Ceremonial, it follows not that the Fourth Commandment is such, nay further (as before) it seems utterly impossible to prove a Morality in the Fourth Commandment if the Seventh Day be rendred Ceremonial. Moreover, doth not the Second Commandment which requires Worship, require a sufficient Time for it, or as some plead, the Fifth Commandment, which requires Obedience to Church Rulers, oblige to that Time which they command as the sufficient Time for Worship? If so, then the Fourth Commandment is rendred so far from being partly Moral, that it's made wholly superfluous to *Christians*, if its precise Time be concluded Ceremonial. And by like Reason the Tenth is also made Ceremonial, that determining against Lust, Coveting, which by Consequence is prohibited by several other of the Commandments, as *Matthew* the 5th. sheweth, and perhaps all the rest of the Ten in like manner, for as much as their Commands determine particular Duties, and their Prohibitions determine against particular Evils, which are deducible from Love to God and our Neighbour.

But Secondly, not one of these Instances appears pertinent: It is denied that the *Temple Law*, *Tythe Law*, *Sacrifice Law*, or the Law of Exhortation, was partly Moral and partly Ceremonial; and if they are not proved to be such, what signifies the Instances then, but that they are wholly impertinent?

The Laws of Place, *viz.* the *Temple Law* and its peculiar Times, that is, the Yearly Feasts, &c. are both wholly ceased, there is no Obligation to any Place, or Times in their Room: Will any sober *Christians* say so of the Weekly Time and Places,

Places, which Places were then determined by the Conveniency and Choice of the People as now. The Tythe Law is either wholly ceased, and the Ministers Supply now is, as the Prophets of Old when they wanted, or answering the voluntary Gifts of the People to the *Priests*. *Tythes* to the *Levites* being on another Foundation, *viz.* because they had no Part in the Land of *Canaan*. Or the Law of *Tythes* is Moral, as many learned Men contend it is, and requires the same thing now as formerly, *viz.* the Tenth, and then the Parallel is, that the Fourth Commandment also requires the same Day now as heretofore, that is to say, the Seventh Day: But how odly does this Instance look in the Hands of these Men that believe *Tythes* wholly Ceremonial, in applying it to a Law that they believe partly Moral?

To conclude this, the *Prophets* were *Gospel Ministers*; as such they had no Rights to *Tythes*: Why then do not those Men admit the Ministers Maintenance to run parallel with them rather than with the *Levites*? They say the Church may appoint one Day in Seven or Ten, or the Seventh Day; let Clamours then cease against the Church of *England* for appointing the Tenth, the same Proportion, since they affirm it to be in Time as in the Ministers Maintenance.

And lastly, seeing they say, One Day in Seven, or one in seven or ten is *Christians* Duty, is one Tenth or one Fifteenth of the Peoples Substance, or increase the Ministers Right? Or what Proportion is it that is the Peoples Duty to give? And is it just so in Time? It's presum'd they will not deal with those as Sinners who do not give one Fortieth, or Fiftieth Part of their Estate. Is it so in Time too? They resolve the Proportion for Ministers Maintenance

tenance into the Conscience and Free-Will of every particular Man. If they resolve the Time for Worship so too, Weekly Assemblies and Churches have but a very obscure and uncertain Charter for their Claim, and may soon be dissolved. As for Sacrifices, they are wholly ceased, and Godly Exhortation, as it was to be frequent then, so it is now.

Neither is it the Second, there is no Command from *Christ* for the First Day. Its true indeed, some Men make a great Noise, and passionate Flourishes for the First Days Holiness, from our *Lord's* Appearances. The Gracious Words he spake, and Works he did on it, the *Holy Ghost's* descending, the Law in *Leviticus*, and Prophecie of *Ezekiel*, of Worship on the Eighth Day, &c. Would it avail with Judicious Protestants if a Papist should use Strains of Rhetorick for Cross Worship with as fair a Shew as those Men do for sanctifying the First Day? Its presumed it would fall much short of perswading wise Men to worship the Cross. If a *Romanist* should argue that an Enmity to the Cross is greatly condemned, *Phil.* 3. 18. That there is a great Efficacy in the Cross, *1 Cor.* 1. 17. That the Cross was a great Subject of the *Apostles* preaching, *v.* 18. That in the Cross *Paul* eminently gloried, *Gal.* 6. 8. For the Cross *Christians* are to suffer Persecutions, *ver.* 12. By the Cross *Jews* and *Gentiles* are reconciled into one Body, *Eph.* 2. 16. And on the Cross our Lord suffered, paid our Debt, and purchased Eternal Life for us, without which we had been undone. These, with many other Ascriptions to the Cross in Scripture: Whereas an Enmity or Friendship to the First Day is no where in Scripture so much as named. Nor is any peculiar Efficacy signified to be in it. It's

It's not recorded to be the Subject of any Apostles preaching, nor a Matter of glorying to any *Christian*, or that Persecution is to be suffered for it. It was not by the First Day that Reconciliation was made, nor was it on it that *our Lord* suffered and paid the Debt and purchased Eternal Life, how then can the sanctifying the First Day on the Grounds above, without a Command, be defended, and the Reverence of the *Cross* opposed, condemned, and vilified? Moreover, it were an easie thing to shew that the Third Day is equal on such Grounds to the First, and some other Week Days not much short of such a Claim to be deemed Sabbaths, if such Flourishes may be accounted good arguing; but much more might be offered for the Sabbath Day, *i. e.* the Seventh Day, than can be pretended for the First. But their Strains on this Account are so absolutely void of Argument that much Pains to refute them, may deserve the Censure of great Folly.

But it is supposed that the chief Grounds on which the First Days Holiness is pleaded are reducible to these three Heads.

1. A *Redemption Sabbath* from the like Reason as a *Creation*.

2. The *Disciples* meeting on the First Day.

3. The *Dominical Title* or *Lord's Day*, which some will have given to the *Sunday*, Rev. 1. 10.

To the First, how does that appear, and how for the First Day? Was *Christ* Six Days in redeeming, and rested on the First Day? Are Laws inferrable from Redemption Order without a recorded Precept, as some were from Creation Order (*Viz. Monogamy*, and not putting away a *Wife*) Is there a Command for the First Day on Redemption Order, as was for the Seventh on Creati-

Creation Order ? Doth Redemption Work and Rest determine a just Proportion of Time for Man's Work and Rest, as God's did at Creation ? Since *Christ's* working was either about Thirty Three Years, from his Birth to his Death ; Forty Three Days from the *Cross* to *Ascension*, Three Days from Death to rising ; or Six Hours (or less) suffering on the *Cross*, and so a Thirty Third Year, a Forty Third Day, a Third, and not a First Day, or a Sixth Hour. Did not God finish his Work on the Sixth Day, and is it not said so of *Christ*, it is finished ? Therefore the Seventh Day rather than the First, from hence is the Sabbath. And lastly, for Work done on a Day, Was any more appointed by God than a Yearly Time, not a Weekly Day ? and in common Use among Men it is not otherwise. What Similitude or Parity of Reason then ?

For the Disciples Meetings, we read but of Two on the First Day (if the Translation be allowed) one *John* 20. the Beginning of the Day none of them believ'd the Resurrection, nor all of them at that meeting, they did not then keep that as the Day of it. The other is *Acts* the 20th. which Meeting is said to be to break Bread (if the *Lord's Supper*) that in those Times was in the Evening ; on the fifth Day of the Week at Even it was instituted. This Text then implies that they met not till the Evening, and then for Work that a fifth Day was proper for, and for the First Day is noted by this Meeting as a common working Day.

For the 1st. of *Corinthians* 16. there is no Proof of a Meeting, unless laying by them be a certain Proof of giving in the Church. But were it granted that Meetings were in Use on the First Day
for

for Religious Ends, it follows not that *Christ* either commanded to keep the First Day, or that the Seventh Day was annulled thereby, no more than Lectures on the Third, Fourth, Fifth Days, &c. by the Observers of the First Day now, maketh those Days holy, or sinks their Reverence of the First Day. If it were certain which some say, that the First, Fourth, and Sixth Days were kept in the Apostles Times, no Reason thence to infer that it was by a Command from *Christ*; nay, Histories say the contrary.

The Disciples met daily, *Acts* the 2d. Was every Day a Sabbath? Was not the Seventh Day still called, and owned for the Sabbath after this? (Love Feasts are said to be used in the Apostles Time with breaking of Bread, and long after (as supposed) from a *Jewish* Custom, yet not deemed commanded by *Christ*, but laid aside) And if those Three Days, which the *Gentiles* are said to have kept, were from *Gentile* Custom made Days of assembling by the *Christians*, no Reason why they might not (likewise) be laid aside, since *Christ* gave no Commandment for them.

Neither does *Revelations* the 1st. and 10th. *Lord's Day* prove a Command for the First Day.

For first, if Scripture Interpretation be preferred before Humane, the only Day of the Week called the *Lord's* is *Exod.* 20. *Isa.* 58. *Mat.* 2. not the First Day. If *John* then meant a Weekly Day, there is no Ground in Scripture to think it was the First, but the Seventh.

Secondly, If *History* be taken, and Scripture laid aside, yet thence there is no Command imported by the Title: For those who say *John* meant the First Day, do also record that the First Day came in

in by a voluntary Usage, not by a Divine Law, and that the *Wednesday* and *Friday* came in with it by the same Authority; and that on the First Day, as well as on the Fourth and Sixth Day the *Christians* used to follow their secular Affairs. But were it possible to prove by Scripture, that *John* intends the First Day, yet an Institution is not thence necessarily deducible. Bare Titles do not prove peculiar Sanctions on things called by a holy Name. The Lord's Day, and Day of the Lord, is all one in Sense, as the Lord's Hand, and Hand of the Lord is; The Lord's Earth imports no peculiar Sanction on the Earth, more than is on the Water or Air. *Zeel's* Lord's Day does not imply, that a Sabbath, more than other dispensational Days. The Saints of old used to call things by holy Titles, on particular and personal Occasions; yet no antecedent Sanction or Institution implied; *Hagar's* Lord's Well, *Abraham's* Jehovah Jireh, *Jacob's* House of God, *Moses's* Jehovah Nisi, *Gideon's* Jehovah Shalom doth not import a Sanction on those things. If *John's* Vision of the Day of Christ's Power and Glory was on the First Day (or any other Day) and that he called it by such a Title, what signifies this to prove an Institution? The Title, *Lord's Supper*, if given to the Christians Love Feast, proves not an Institution, though several learned Men assert that *Paul* called it so in *1 Cor. 11.* it being the Custom of Christians before that, and for which there seems to be as much, or more Reason than for the First Day. Why then doth Lord's Day imply an Institution of the First Day, were it granted that *John* calls it so as a Custom among Christians. That the Lord's Supper is taken to respect the Bread and

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Wine only, and not love Feasts, is because there is an expresse Command for the Bread and Wine, and not from Example, or Import of the bare Title, for then Love Feasts must not be excluded, but allowed as chiefly intended by the Title, because the Bread and Wine was after our Lord's Supper. How then can Lord's Day evince an Institution without either Command or Example? From these things, it seems evident that there is no Command for the First Day, if much more were granted in Favour of it than can be proved.

These things being considered, where is a Command for keeping holy the First Day, for holy Convocations, or forbearing all or any manner of Work on it? It is a making of that holy that God hath made common, and that without a Word from Christ. The Jews put Holiness on washing before eating, and thereby made void the Commandments of God. The First Day Observers do more directly make void the Command of keeping the Sabbath by their Tradition of the First Day. Days made holy by the Lord, had Commands, Directions against working, if unlawful, Lev. 23. Exceptions of what was permitted, as in the Passover; but there is nothing of this respecting the First Day. There is not only the Want of a Word for it from Christ; but Words against it: By Luke's Record, chap. 23. and chap. 24. which was long after the Death of Christ, it appears the holy Women rested on the Sabbath Day according to the Commandment, and went on the First Day as on a common working Day to anoint the Body of Jesus. The Two Disciple made it a travelling Day, and had Christ's Presence with them therein without a Rebuke for so doing. If the Translators have done

us right, *John*, chap. 20. *Luke*. *Acts* 20. 7. *Paul*, *1 Cor.* 16. 2. by the Holy Ghost called it by a common Name (i. e.) First Day of the Week. Had it been known and called by a Name of Holiness from *Christ's* Resurrection or soon after, is it rational to think that Twenty or Thirty Years after, on several Occasions they would omit it, and not at all vouchsafe that Name of Honour to it, but always call it by a Name that the Scripture notes only as a common working Day? It was not so in the Seventh Day, which generally after its Sanction was called the Sabbath Day. Long after the Ascension of *Christ*, the Disciples believed not the Change of the Sabbath, therefore not the First Day in lieu of it. *Peter* did not believe *Jewish* Customs changed, *Acts* 10. 28, and 32; nor did the other *Apostles*, chap. 11. 1, and 2. and those abroad preached Salvation only in the Way of Circumcision, *Verf.* 18, 19, 20. They preached to none but *Jews*, and the *Christians* bearing that the *Gentiles* had Repentance granted unto them rejoiced; far enough then from believing the Sabbath abrogated, and a new Sabbath in its room long before.

And lastly, a Command for the First Day supposes the Seventh Day repealed, if so, then the Fourth Commandment is abrogated, and not partly Moral and partly Ceremonial, much less wholly Moral as some have affirmed it, for as our keeping the Fifth of November by a like Reason as the Passover Day, argues not but that since the Passover Day being gone, its Law is therefore proved Ceremonial wholly: In like manner if the Fourth Commandment day is ceased, so must the Law be deemed Ceremonial. If a Law easeth in the Sense and Letter of it, to exact Duty, the
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Law ceaseth and is Ceremonial. Nay, further, no Law binds contrary to its letter and sense; keeping holy the seventh Day, and working the first, second, third, fourth, fifth, and sixth days, with the Reasons thereof, is the very letter, sense, and substance of the fourth Commandment; wherefore to make the first day a Sabbath, and the seventh a working day is just opposite to the Letter, Sense, and Substance of the Law; and therefore to plead the first day as commanded, or one day in seven, ten, or twenty, is to plead down the fourth Commandment, and to make it void, and wholly ceremonial. Moreover, it destroys all the moral Grounds for the weekly Sabbath, and consequently for one Day in seven or ten, &c. For, none are more convictive than the Order of Creation, and Rest, and Sanctification in Innocency, the Command, *Exod. 20.* New Testament Ratification of the Decalogue Law, and Practice of the first *Christian Churches*, all which are for the precise seventh Day; and if the first day Men make light of these for proving the precise seventh day, others may make as little of them for proving one day in seven, or for one in seven or ten Days, &c. Since therefore a frequent Time for Church Worship is *Christians* Duty, and that it is not Matter of Liberty, whether some Time, or no Time; nor is it one day in seven, or one in seven or ten, as the Church pleases; nor is there any Law from *Christ* for the first Day; therefore it is the seventh Day, that *Christians* ought to keep God's commanded day.

1. It is a further Confirmation of *Christians* Obligation to observe the seventh day, because the *New Testament* Record, notes it as the Mind of

Christ, that his Followers should observe it as the Time of Worship.

2. That the *Holy Spirit* calls it the Sabbath day emphatically, without noting a Repeal of it.

3. Christian Practice in observing it.

To the first of these, *Matth. 24. 20.* gives a sufficient Evidence. *Our Lord directs his Disciples to pray that their Flight* (at *Jerusalem's* destruction, near forty Years after his Death, when all Shadows were put an end to) *might not be on the Sabbath Day*; very different from a Repeal of it long before, or at that Time. It will not be denied, but that *our Lord's* directing his Disciples to pray, that *faithful Labourers might be sent out*, *Matth. 9. 38.* is declarative of his Will to have such, and so it is here of his Will that his Disciples should enjoy the Blessing and Comfort of the Sabbath (if possible) which implies that it was his Mind they should keep it, and not be disquieted by flight on it, if Prayer might obtain: For if it had not been their Duty and Privilege, it was all one to fly on another day, or on it.

If about the second Commandment, it had been thus express any where by *our Lord*: pray that you may not be dragged to bow down to the *Emperor's Image* (or respecting after Times) the Images of Saints; none would question but that to bow down voluntarily to Images, were hence necessarily inferred sinful. And why not then the Inference necessary, hence to prove the duty of the Sabbath? It is a Mistake to suppose the Argument or Direction of *Christ* renders it unlawful to flee in Necessity on the Sabbath: But a Breach of Comfort it was, and to plead that it was lest the *Jews* should stone them for fly-

flying, is a leaving Scripture Sense, and against Reason and Fact. The Sense given above agrees with the Place.

As uncomfortable in the Winter, so on the Sabbath: And with Scripture elsewhere; *The Sabbath was the Saints Delight*, *Ps. 92*. The Loss of which was valuable; and to prevent it is the Command given: This is favoury in Scripture, the other Sense not; it's against Reason. The *Jews* did not believe it unlawful, at that time, either to flee or fight on the Sabbath: But if they had so believed, it is irrational to think any danger of their stoning the *Christians* for flying, when themselves were in Flight. If Flight some time before, that was at their own Choice, what day that should be, which the Text speaks not of, but of a forced Flight; and their danger in such case, had been in a manner equal on any day. It's against Fact, for it supposes the *Jews* knew the Disciples to be Sabbath Breakers, and on that Principle flying; whereas History asserts, that not only in *Jerusalem*, but in the Dispersions, the *Jewish Christians*, and *Eastern Churches* of the *Gentiles* also were Sabbath Keepers, three hundred Years after *Christ*; and so far as Scripture History goes, we have no differing Account, but a Confirmation thereof; and had they been Sabbath Breakers, or profest against Sabbath keeping in *Jerusalem*, who can imagine that the *Jews* would have suffered them to live there thirty or forty Years without stoning? That then the *Christians* should worship on the Sabbath, and enjoy its Blessing forty Years after *Christ's* Death; this Text shews to be the Mind of our Lord. Nor is it to be slighted, that our Lord pronounceth those Servants, blessed, *v. 45. 46.* that gave Meat in

due Season ; since it is certain the Sabbath was not only a due Season, but the Weekly due Season ; and it is in a manner as certain that the *Hebrews* kept the seventh day when the Epistle to the *Hebrews* was written ; and then the Command, forsake not assembling Imports, they sinned if they forsook Sabbath Assembling, that being a day that they kept in Conscience.

Concerning the second : The Name Sabbath day is given to the seventh day, by our Lord Christ, and (as Occasion was to mention it) continued by the *Holy Ghost*, till the End of Scripture History : *Luk.* 23. 36. *Acts* 13. 27, 42, 44. 15. 21. 16. 13. 17. 3. 18. 4. It's called by its ancient Holy Title to both *Jews* and *Gentile Christians* ; for to both the Gospels and Acts were written. The Objection is not of weight, that so Circumcision was called, for there was sufficient Notice of Circumcision's Repeal, or Non obligation to the *Gentiles* ; and therefore its Name imported not a Holiness, or a Duty in it to them ; but it is not so noted of the Sabbath : Besides, in several other Places where Circumcision is named, its Nullity is therewith declared ; but not so of the Sabbath. Furthermore, since the 7th day is named emphatically the Sabbath Day, by the Holy Spirit, no Note of distinction being used any where to mark it as the *Jews* Sabbath day, but not the *Christians* ; it is either unintelligibly exprest, if another day of the same Nature, Ends, and Use, was then owned by *Christians* in the room of it, or it imports that there was no other day as a Rest, or Sabbath day in seven, ten, or twenty days : It is not supposed that in the room of Circumcision, or the Feasts, was any thing of the same Nature, Ends, and Use ;

Use; and therefore the Objection nor very pertinent.

Lastly, Since the *Holy Spirit* giving the same Names of things that were used in the *Old Testament*, to them in the New, requires, that *Christians* have the same *Idea's* of them, that they imported under the *Old*; as to call *Images* *Idols*, their *Worship* *Idolatry*, &c. unless we are assured that Words are used in a different Sense, which is not in the Case of the Sabbath: Then since the *Holy Spirit* calls the seventh day by a holy Name, (i. e.) the Sabbath Day; What are Men that they will venture to call it a profane day, and make it such contrary to the Import of the Title, universally throughout the Scripture?

The third and last thing appears thus; the first *Christian Churches* were of the *Jews*; that they kept the Sabbath, is evident, in that they kept the whole Law, *Acts* 10, 11. 18, 19. chap. 15. chap. 21. And that the first *Gentile Churches* also kept the Sabbath, seems apparent in like manner. If learned Adversaries of the Sabbath may be credited, it is indisputable; for of the *Eastern Churches*, who were the first *Gentile Churches*, they affirm it was kept *three hundred Years* after *Christ*; and the Confession of an Adversary is commonly accounted a good Testimony: Scripture dissents not herefrom, but fully agrees with it, respecting the first *Gentile Churches*, since it is certain that the first *Christian Churches* of the *Jews* in *Jerusalem*, and *Judea*, *Samaritan*, *Galilee*, and other *Places*, did keep the Sabbath; the *Gentile Churches*, as that of *Antioch*, and others did follow their Pattern in keeping the same Day, unless the *Apostles* taught them otherwise: But there is no Word that they were taught to observe another

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day, and not the same day. Many of the uncircumcised *Gentiles* worshipped on the Sabbath, with unbelieving *Jews*, before their Conversion, *Acts* 13. Is it probable then that the Apostles taught them not to keep the same Sabbath with the believing *Jews*, when made one Body with them, that they kept before with the unbelieving *Jews*? Can it be credited that the Apostles taught the *Gentile Churches* in *Asia*, &c. to keep another day, or not the same day that the *Christian Churches* of the *Jews* in the same City, Province, Country, or Neighbourhood kept? how confused would this render the *Christian Constitution*? If they taught them thus, then since in the Church at *Antioch*, *Ephesus*, *Rome*, &c. the Apostles, Preachers, Leaders, and first Members of those Churches, were *Jews* and *Proselytes*; (some of whom were of the same Country or City with them) they taught them not to keep the same Sabbath which themselves, their Preachers, Leaders, and Fellow-members did, or a different Sabbath: Strange Confusion indeed! And inconsistent with the Duty of a Church State altogether. Had the Church of *Antioch* been thus taught concerning the Sabbath, they needed not *Paul* arguing against Circumcision, much less to send him and *Barnabas* to have that Case considered; and yet least of all, that the Apostles themselves should assemble to consider it, if they had taught all the *Gentile Churches* before that, to break the Sabbath: But of a Truth, the *Gentile Churches* reaching was of a far different Nature, not only by our Lord's Precept, *Matth.* 24. and the *Holy Spirit* calling the seventh day the Sabbath day to them, as well as to the *Jews*; (as above) but *Paul* encourages them in Sabbath keep-

keeping, and in calling it by the holy Title too, viz. the Sabbath Day, *Acts 13.* Against Circumcision to the *Gentiles* he disputes, and its Imposition is termed a subverting the Souls of the Disciples: But in this of the Sabbath his carriage is far otherwise; he doth not tell the *Gentiles* to-morrow is the *Christian Sabbath*; you need not stay till the *Jew Sabbath*, that is not your Sabbath: But on the contrary, approves their Intent to worship on the seventh day, by staying till then, to answer to their desire (note therefore, that Sabbath between, means the next Sabbath, as the sequel shews; and the first day is wholly past by here, which if *Paul* had kept, this were a fair Occasion to notice.)

And lastly, *Paul*, and all the *Apostles* taught the *Gentile Churches*, as well as the *Jews*, Repentance from dead Works, (*i. e.*) Works against the Law; sinful Works, and *sin is the Transgression of the Law*, which includes the ten Commandments, and so the Sabbath: And 'tis express, that even to those that circumcision was taught against, as unavailing, yet the Commandments of God were prest upon them, *1 Cor. 7. 19. Rom. 2. 26. 27.* And therefore the *Apostles* taught them the same Sabbath, not against it; which is farther confirmed by some following Observations.

The general Confession of all sorts of *Protestants*, (very few excepted) of the Morality of the ten Commandments, fully agrees with this, viz. That the ten Words are obligatory on *Christians* by New Testament Authority; for it's not probable that any will deny the Ratification of Moral Laws by particular, or general Terms in the Gospel. Those of the Church of England

are taught at the reading of the ten Commandments, as in *Exod. 20.* to pray to be inclined to keep them, and that *God* would write all these, Laws (the fourth as well as the rest) in their Hearts. The distinguishing of them, as in the Law of Nature, or as Positives, the Clergy themselves are not agreed in, much less do the common People understand it, therefore cannot be supposed to pray for they know not what, by a settled Principle, and Act of Devotion, and that too in a very equivocal manner of Address to *God Almighty*; meaning quite another thing by the Law they pray him to write in their Hearts than he intends by it: *His* Mind is expressly declared in it, that the seventh day is the Sabbath; and the other six days he ordains for working days; theirs is, that the seventh day is not the Sabbath; but one of the working days is. What horrid Presumption and Deceit were this? But if they mean according to the Intent of the Law, and yet resolve against the seventh day; how will it be answered that they pray for that which they neither really desire to obtain, nor mean to accept of? For their Purpose and Practice declares that they resolve to sin against their own Prayers, by an Intent to profane *God's Sabbath*, the seventh day, and break that Law which they pray him to write in their Hearts; is not this a dreadful mocking of *God*? Furthermore, the Morality of the Decalogue is acknowledged by the Church Catechism, and that of the *Assemblies* by the *Presbyterians* and *Independents*: The Baptists also, in their Confession of Faith, assert the same with great Assurance. And those who have been the greatest Opposers of the Sabbath, have yet affirmed a Morality in the fourth Commandment:

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And to assert, that the Morality of the Command, consists only in this, *viz.* That Time for Worship is moral, and the fourth Commandment requiring Time for Worship is therefore Moral, makes void the Distinction between moral and ceremonial Laws: For by such Rules, all the ceremonial Laws may be called moral. For Example; an Allowance to publick Ministers is moral; the Law of Tithes required this: Place to worship is moral; the Temple Law required Place for Worship: Times of Remembrance for eminent Deliverances are moral; the Law for the Passover Time required such a Time of Remembrance: Publick Acknowledgment of the true God by Societies of Men is moral; Circumcision and several Laws of the Jews required that: And in short, to express our worshipping of God, by external Actions, is moral: *Sacrifice*, (under which Name, some Duties, as Prayer and Praising, are ratified in the New Testament) and all the external Rites of the Jews required this; therefore all those Laws are moral, as truly as the fourth Commandment is, by this Notion.

And then, what amounts the Distinction between moral and ceremonial unto hereby? But a meer Sham. It's true indeed, that those who go that way, bestow their Acknowledgments on the fourth Commandment; as having a Morality in it; but their Treatment of it, is as bad, or worse than of any Ceremony in the whole Law; for the Measures they take in advancing, and sanctifying a Day, *viz.* The first Day as the Sabbath, which the Commandment has ordained for a working day; and making the seventh day a profane Day, which the fourth Precept in the commanding explanatory, and argumentative Parts

of it, by the very Letter, Sense, and Substance of the Commandment requires to hallow, and not to profane, seems to render their Practice more repugnant to the fourth Commandment, than to any Ceremony in the whole Bible.

And lastly, an undetermined Time for Worship is inferable from the second Commandment, which requires Worship by a more necessary and undeniable Consequence, than from that Law that determines the precise Time, the seventh day. 'Tis probable that these Men themselves will chuse rather to found the Duty of Times for remembering Mercies on the Laws that require Thankfulness, as more naturally deducible from thence, than on the Jews Anniversary Days of Memorial; if then the seventh day were ceremonial, as they were, what Reason then to infer a Time of Worship from the Law of the Sabbath? and thus the fourth Commandment will be rendred a meer Nullity unto *Christians*. From these Premises then it appears, that if the Confession be good of a Morality in the fourth Commandment, and consequently, that it cannot be defended, but by an Acknowledgment of the seventh days Obligation; This Law being ratified in the *New Testament*, the seventh days Observation is thereby made obligatory on *Christians* by *New Testament* Authority.

The Ratification of the Decalogue in the *New Testament*, according to this Confession, is abundantly confirmed by many Places in the *Gospels*, and *Epistles*, which establish the Authority of the Law, and Commandments of God unto *Christians*, both *Jews* and *Gentiles*: Our Lord came not to destroy the Law, but to fulfil it, *Matthe* 5. 17. Some Men affirm contrary to both. They who

do, and teach these Commandments, shall be great in the Kingdom of Heaven; but such as break the least, and teach Men so, shall be least in it, *vers.* 19. (that is, have no Part in it: For unless Christians keep them better than the Scribes, there is no entering Heaven, *vers.* 20.) The Summary of the two Tables are the great Commandments on which hang all the Law, and the Prophets, *Matt.* 22. 37, 38, 39, 40. The doing of these, as written, and read in the Law, is the Way to eternal Life, *Luke* 10. 25, 26, 27, 28. Because the Law is more certain of not failing, or continuing, than Heaven and Earth; therefore the Jews Sins against it were justly condemned, *Luke* 16. 17, 18. How unsound then is it to affirm the Decalogue abrogated as a Rule to Christians at the Death of Christ, contrary to the Import of these Places? It is the Doers of the Law that shall be justified amongst the Romans, as well as the Jews; not such as are Hearers only, *Rom.* 3. 13. Much less shall they be justified, that will neither hear, nor do, but are Enemies to both. The Law stops every Mouth, *Rom.* 3. 19. It is bold then, to open the Mouth against it; it brings all the World under Guilt; Gentiles as well as Jews: Is it not their Duty then? By the Law is the Knowledge of Sin, *vers.* 20. How can that be, if it cease to be a Rule? God forbid that the Law should be made void through Faith, *vers.* 31. Not God forbid, but that it should be made void by Faith, as some seem to talk. Paul knew not Lust to be Sin, but by the Law, *Rom.* 7. 7. There are that pretend to know all Sin without the Law, and so would seem wiser than Paul: The Law is holy, just, and good, *vers.* 12. Bad is that Doctrine then, that teacheth to profane the Law, that it's an unmeet Rule for Christians, and so unjust; that

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it is a cruel, and so not a good Law. *The Law is spiritual, vers. 14. Paul delighted in the Law after the inward Man, vers. 22. The carnal Mind is Enmity against God, because it is not subject to the Law of God, chap. 8. 7. It is not then carnal, nor to be trodden under Foot, and hated, blasphemed, and call'd a Yoke of Bondage: Love is the fulfilling of the Law, Rom. 13. 10. Breaking it is no Sign of Love; Christians do well to fulfil the Royal Law according to the Scriptures, Jam. 2. 8. and he that offends in one Point, is guilty of all, vers. 10. They are not innocent then that break one of God's Commandments: Sin is the Transgression of the Law, 1 John 3. 4. Take away the Law, and Sin has no Being, it becomes Innocency; and it is one of the great Promises of the new Covenant, that God will put his Law into the Minds of his People, and write them in their Hearts, Heb. 8. 10. This is very different from rasing them out of their Minds, and Practice too. To transgress the Commandments of God; to make them of none Effect; to lay them aside, is condemned by our Lord, Mat. 15. to v. 7. Mark 7. to v. 8. 'Tis sad that any Christians should do all these, and yet justify themselves: The young Man knew the Commandments; Christ directs him to keep them, not to break them, Mark 10. 19. He that keepeth the commandments of God, dwelleth in him, 1 John 3. 24. And he that pretendeth to know God, and keepeth not his commandment, is a liar, chap. 2. 4. The Dragon made war against those that kept the commandments of God, and have the Testimony of Jesus, Rev. 12. 17. And as the holy Womens keeping Sabbath is recorded by Luke, chap. 23. (after our Lord's Death) in commendation of them, that they rested on the Sabbath Day according to the commandment; so is the Patri.*

Patience of those holy ones, and their keeping the *Commandments of God, and the Faith of Jesus* remarked, as greatly pleasing to God, and exemplary to Men, *Rev. 14. 12.* And saith the holy Spirit, *blessed are they that do his commandments, that they may have right to the Tree of life, and may enter in through the gates into the city, Rev. 22. 14.*

From these things duly considered, the Ratification of an *Old Testament Law, and Commandments* seems undeniable: For the Words so expressed in the Places recited, do generally, if not always in Scripture intend an *Old Testament Law, and Commandments*; and it's presumed that no judicious *Christian* will say that some other *Old Testament Law, and Commandments* are ratified, but not the Decalogue. Words frequently used in Scripture, in a certain known Sense, must be taken in that common Sense that Scripture useth them in, and the Notion formed thereby in them, to whom they were spoken, except the particular Places (about which any controverſie ariseth) or some others do notify their Use in a Sense differing from the common; otherwise Words are rendered canting, equivocal, or unintelligible; any of which to attribute to the *New Testament Phrase*, would be no small Blasphemy: And then too, Advantage sufficient were given to some *Quakers* to justify an Use and Notion of Words, contrary to their common Sense; causelessly against Water Baptism, and several other weighty Points of Religion. An uncouth Use of Words in the *Hermetick Philosophy*, whereby it is rendered unintelligible, is by many condemned, tho' its Authors give Advertisement thereof: It would be very undecent to assert it of the *Christian Doctrine* without any Notification: And if common Words be made
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uncertain, so will Sense too : For Words are expressive of it, and then how pernicious would this be to all Religion : Wherefore the Words Law, and Commandments of God, as expressed in the aforecited Places, signifying the Scripture Law, and Commandments which God gave his People, both in the Notion of the Jew, and common Sense of the *Old Testament* ; it is thence evident, that our Lord, and his Disciples used the Terms in the same sense, seeing they do not notice their Use of them with an uncommon or different meaning.

From hence it may be collected, how contrary to Truth the Notion is, that supposeth the Ratification is not to be taken as the Word Law and Commandments imported by the common Notion of the Jew, and in the Phrase and sense of Scripture, but as a Transcript of Nature, and so far only ; nor that all the Decalogue is ratified. Besides, that the Notion renders the Words so unintelligible, that what is confirmed, or what not, is extremely uncertain : But more of this hereafter and much more is ready to be offered against the Position, if Occasion do require, which the resolved Brevity of this will not permit.

And hereby, in like manner may the inconsiderate Thoughts of some be reproved : who wrest several of the Texts to mean the New Testament laws and commandments, as Baptism, Imposition of Hands, &c. in *Heb. 6. the Lord's Supper*, and some other things, that they are willing should be called New Testament laws. And it is further added, for their sake who in charity may be hoped to mean well, notwithstanding the Weakness of their Notion, that many of the Texts, as those in the Evangelists, refer to things existent before one Book of the *New Testament* was written : That those

those in the *Romans*, if not that of *James* also, was before the *Hebrews* was written; that all of them were written before the collection of the Gospels, and the several Epistles into one Book. Which then? And where were those Books of the New Testament, that exhibited the New Testament law and commandments, which the Places are supposed to refer unto? That the New Testament laws were so far from being intended in many of the Places, that what they were at that time, even in Point of Revelation in several cases was doubtful to some. For Example, whether the Gentiles were to be circumcised or not, was a great Dispute long after the Death of Christ amongst the Christians, *Acts* 15. and whether they must abstain from Blood, &c. seems not till then to be determined: Nor have we any Institution of anointing with Oyl, but in *James*. Nor is there any Account of imposing Hands in common, or any thing about it till *Acts* 19. save the Action at *Samaritæ*, which of it self falls short far enough of proving it a law in common. How strangely uncertain, and unintelligible then must these References be in the Sense of these Men themselves, if New Testament commandments were intended? Furthermore, the Phrase of *James*, and several other Places, do evidently shew, that tis the Old Testament commandments that Reference is had unto. But to return to the Argument.

From the Premises, is not only inferable, that an Old Testament Law was ratified, and consequently, the Decalogue, but also from some of the Places that an Old Testament Law peculiarly eminent, is thereby ratified, as *Mat.* 22. 37. to v. 40. *Mark* 12. 29, 30, 31. The commandments are called the greatest of all, on which hang all the Law and the Prophets, and which the Lawyer is direct-

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ed to *do*, and *live*, *Luke 10. 23, 26, 27, 28.* And that the Decalogue is a Law peculiarly eminent in the Sense of the *Old Testament*, is manifest by Fact it self. God himself honoured it above all other *Old Testament* Laws, and peculiarly distinguished it from them by proclaiming it with *his own Voice*, with excellent, and amazing Majesty, and Glory; *Writ it with his own Finger in Tables of Stone*, placed it only in the Ark, and gave especial charge concerning it. And so it seems it was in the notion of the *Jews* too; the *Lawyer* deemed the Summary of the two Tables to be the first and greatest Commandments: Such also (as noted before) was the Mind of *our Lord*, and such also was the Doctrine of *Paul*, *Rom. 13. 8, 10.* and *chap. 2. 26, 27.* *1 Cor. 7. 19.* where the law, and commandments of God are distinguished from circumcision, and as such peculiarly (with the exclusion of circumcision) imposed on *Gentiles*, as well as *Jews*: And herewith agrees (in a manner) the confession of all *Christians*; 'tis strange then, that any should oppose a Peculiarity in the Decalogues Exhibition and Ratification; tho' were that true, that all Laws were ratified; they grant the cause against their own Practice of Sabbath breaking.

Furthermore, here is not only a Ratification of the Decalogue in general, but of all the Particulars of it also; for that the establishing a Law in the general, without Exception, establisheth every particular Precept of that Law. *Our Lord* directed the young Man, *Mat. 19.* to the commandments in the general; but when the Question was put, which, he descends to the Particulars of the second Table, they being most violated in those times, implying thereby, that the general commandments requir'd, a doing of the Particulars, reducible thereto. The same

same Doctrine *Paul* preacheth to the *Romans*, chap. 13. 8, 10. viz. That the Summary of the 2d. Table, Love to thy Neighbour, &c. comprehends all the Particulars of that Table. In like manner, our Lord's ratifying the Summary of the 1st. Table, viz. Love to God, includes all the Particulars of that Table also: And so the Lawyer must conclude, unless it could be credited that the *Jews* were of opinion that the first and greatest, did not comprehend the particular Precepts reducible to it, tho' the 2d. and lesser did those reducible to it. Besides, that our Lord spake to the Lawyer in the Sense of Scripture, *how readest thou? What is written?* According to which, in *Deut.* 6. 4, 5, 6, to 9. Love to God, does not only require keeping the 4. particular Precepts of the 1st. Table, but those of the 2d. too: viz. those laws repeated in chap. 5. therefore none of the 4. first were excluded, as not required, by love to God in that place: And unto it our Lord directly refers in *Mark* 12. 29, 30, 31. And as our Lord directs the Lawyer to do this and live, viz. the Commandments of both Tables, *Rev.* 22. 14. *Blessed are they that do his commandments, that they may have right to the Tree of life;* preaches the same Doctrine by its general Terms: And thus *Christians* generally acknowledge, that an establishing the Laws against adultery, stealing, false witness, &c. establisheth all the Duties reducible thereto. Nay, more, the Old Testament Explications of them also; and hence it follows, that the same law, and in the same sense, that our Lord ratified it; his Servants do also ratify, and therefore all the forecited places do not only prove the Decalogues Ratification in general, but all the Particulars of it, in like manner; and consequently, the Sabbath, which therefore is so far from being under Silence by the New

Testament, that few Truths have more Voices from thence.

Lastly, the Particulars are not only ratified by an establishing the general Terms, &c. but the Doctrine, Phrase, and Argument of several of the places, establisheth every particular Precept of the Decalogue also; which will appear by the following Remarks on 2. or 3. of the places.

It appears by *Mat. 5. 18, 19.* that not the least of these Commandments; no, not a Joy, or a Title, but is ratified: The Altar mentioned afterwards is purely occasional, and not named as any Part of the Law here perpetuated, and by the arguing of those who object this, the 6th. Commandment must be denied to be ratified here, for thus it will run in their Method, the Altar is reduced to the 6th. Commandment; if the Altar be not ratified, neither is the 6th. Commandment: And could they prove a Ratification of all Ceremonials equally herewith, what would they gain thereby? But that our Lord has either perpetuated all the ceremonial Laws, or that his Doctrine which imported to the Jews an establishing of the Law till Heaven and Earth pass away, was merely equivocal to them, in the Sense of these Men: For as they notion it, thus it lies; think not that I am come to destroy the Law before my Death; *I am not come to destroy, but to fulfil it*, and abrogate it by my Death; *Heaven and Earth shall pass away, but one Title of the Law shall not fail till all be fulfilled and dissolved by my dying; Whosoever therefore shall break one of these least commandments, viz. against Murder, Adultery, &c. before my Death, and teach Men so, shall be called least in the Kingdom of Heaven; But whosoever shall do, and teach them, till I suffer, shall be called great in the Kingdom of Heaven,*

ven. Had our Lord's Doctrine been propounded as these Mens Notions render it; would it have drawn Multitudes of the Jews to its Admiration? Nay, would it not have hardened the Jews, and all Men against our Lord and his Doctrine? But in truth, some of these Persons will have those approved by *Christ*, whom they say, broke Sabbath before his Death. Nay, more, were justified by *Christ*, and commanded to break Sabbath; if so, then the establishing the Law here, was shorter lived than his life, viz. of no longer continuance, than till Hunger, or some other circumstance happened that made it necessary to break the Commandments, and then he would justify them that did, if under his care; are not such Thoughts (much more Words) dreadfully blasphemous? Tho', were their saying of the same Man granted, the Sabbath is not annulled thereby; the Apostles did not believe it annulled long after the Death of *Christ* (as noted before) by any thing that *Christ* said, or did in his life-time; and why should these people then? The same Man's walking, was not more against the 4th Commandment, than *Abraham's* Resolution to kill; nay, to kill his Son, and offer him for a Sacrifice too, was against the 6th. Or than *David's* eating the Shew Bread was against the law; yet was either the 6th Commandment annulled by Gods Command to *Abraham*, or the law of the Shew Bread by *David's* Action (tho' approved?) Might any Man kill his Son that would, or take the Shew Bread? If not, neither was it lawful for any to break Sabbath, notwithstanding the same Man's Case. Furthermore, it cannot be that the whole Law of the Jews is perpetuated in every Jor and Title of it by this Text; for then the *Gentiles* might profelyte to the Jews, be

be circumcised, and keep the whole law, and be interested in the petitioned Blessings of 1 King. 8. 43. 42, 43. thereby ; and in the special Promises of Isa. 56. 1. to 7. and other Places : And the Distance would be continued between the *Christian Jews*, and the *Christian Gentiles*, which the law required between *Jews*, and uncircumcised *Gentiles*. Wherefore, seeing these Constructions cannot be admitted, it follows, that it is the Decalogue that *our Lord* ratifies, as the common Interpretation gives it : The least commandment, the least letter, or title of which, *our Lord* perpetuates ; and therefore, since the Precept for the Sabbath in the Decalogue, is a command, which is more than a letter, or a title ; it is thereby ratified.

Christians are taught by the *Apostle James*, cap. 2. 8, 9, 10, 11. to keep the law according to the Scriptures, and that he who keeps the whole law, and offends in one point, is guilty of all ; And his Reason to prove it, is, because he (or as the Margin, that law) that said one, said all ; viz. he that spake one Commandment at Mount Sinai, with his own terrible Voice, spake the rest also ; or the Table Law, written by God's own Finger, that said one, said the rest also ; and therefore, as thou art a Transgressor, if thou killest, tho' thou commit no Adultery, so if thou dost neither, yet if thou bowest to Popish Images, or break Sabbath, thou art a Transgressor, and breakest all by the same Reason : It profits nothing to say that *James* intends only the 2d. Table, love to a Neighbour. For,

1. His Argument is general to all that God said, as above, how particular soever the occasion of the Argument was.

2. Else they, to whom he wrote, might have replied ; *James*, your Argument is not good, for that

that it seems if we keep the 6th and 7th. we are not Transgressors, tho' we bow to *Saints Images*, and break Sabbath, in your own Sense, altho' he that said the 6th. and 7th. said also the 2^d. and 4th. therefore if we keep the 7th. and do not keep the 6th. or 8th. How does it appear, by this Argument, that we are Transgressors at all, and much less Transgressors of the whole Law. (Note, that *Protestants* generally allow the Force of *James's* Argument, respecting the other Nine, and yet are not censorious against Persons that transgress in some things, thro' meer Ignorance; we approve the same Charity in any of them, which the *Saints*, thro' meer Ignorance, failed in, and think not that *James* writes against it.) Nor will it avail to say, that *James* intends the whole Law, Circumcision, and all to the *Christian Jews*; but the *Gentiles* not concerned in the Argument.

For 1st. the Epistle was written to the *Christians*; those of the *Jews* dispersed, were Communicants with *Christian Gentiles*, in the Countries where they were scattered, and to such Assemblies the Scope shews it in common to appertain; or otherwise the excellent Instruction that the whole Epistle consisteth of, and anointing with Oyl, chap. 5. (the only foundation for the Practice of *Gentiles*, as well as *Jews* in that particular, may all be rejected as of no Concernment to *Christian Gentiles*. And further, the immediate occasion was general; Love to a Neighbour equally concerned *Gentiles* and *Jews*, and thence a Procedure is made to the Argument without any notice of a Change of Persons; nay more, by conjunctive Clauses, and Particles, that note, he intends the same Persons in both the Occasion and Argument: And to deny this to be of Force against the Objection, would be very pernicious

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nicious in other Cases of Controverſie : Beſides, would it not be very harſh to read thus ; you *Jews* and *Gentiles* are to fulfil the Law, (*i. e.*) love thy Neighbour, &c. if you do not, you are Tranſgreſſors, for whoſomever of you *Jews* ſhall keep the whole Law but not ſo of you *Gentiles* ? Would not this be very odd, ſince the Argument ariſeth from fulfilling the Law according to the Scriptures ; love thy Neighbour as thy ſelf, which was *Gentiles* Duty as well as *Jews* ? And if the Argument grounded thereupon, was not good to the *Gentiles*, how could it be to the *Jews* ?

And laſtly, if it were good arguing to the *Jews*, that becauſe God ſaid ſome things, they muſt keep all that he ſaid unto them ; Circumciſion, and all : Why not good to the *Gentiles* alſo, that they muſt keep all that God ſaid unto them ? viz. Proſelytiſhip, and ſo Circumciſion, Sacrifices, &c. which Suppoſition oppoſeth the annulling of any Law, either to Jew or *Gentile* : And then James is made to oppoſe Paul's abrogating Laws, and himſelf alſo, *Acts* 15. And if *Chriſt's* Witneſſes be made to quarrel one with another, and with themſelves too ; the *Chriſtian* Religion is rendred very infirm in the Foundations of it.

Love to our Neighbour being impoſed on *Chriſtians* by New Teſtament Authority, every particular Precept of the 10 Commandments that is reducible to that general Head (as all thoſe of the 2d. Table are) is impoſed on *Chriſtians* by that Authority, becauſe that comprehends them all by the Doctrine and Argument of *Rom.* 13. 8, 9, 10 Love to God, in like manner, and by the ſame Authority, being declared all *Chriſtians* Duty, *Mat.* 22. 37. *Mark* 12. 30. *Luk.* 10. 27. *2 Tim.* 3. 4. *John* 14. 21. Every particular Precept of the 10. that is reducible

to that general Head is imposed on *Christians* by the same Authority as all the 4 Precepts of the first Table are (the 4th. of which commands the 7th. Day) *Deut.* 6. 5. to 9. 10, 12, 13. Should this Inference be denied, then it will follow, that the first doth not comprehend its Particulars, tho' the 2^d doth those of it: That the lesser doth, but the greater doth not; for so the first, Love to God, is called the greatest of all. That if not the 4th. not the 2^d against making and bowing to *Images*; nor the positive Part of the 3^d. as Mr. G. calls swearing by the *Lord* against *Quakers* and others. Nay, further, if not these, how is it proved that it comprehends any of the 4. first Precepts?

And lastly, If the Inference be denied, it renders *Paul's* Doctrine, and arguing indemonstrative to Unbelievers, indefensible to Believers, and convictive to neither. Should it be replied thus, that by Scripture Interpretation (in which Sense *Paul* means) the first comprehends the 4. first; and all the rest of the 10. too; if then it be denied to comprehend the 4 first reduceable thereto; how can it be proved that *Paul's* Argument is good, that the 2^d. comprehends all the 6. Precepts of the 2^d. Table? It is as evident from Scripture, that the 4. first are comprehended in Love to God, as the 6. last are in Love to our Neighbour: And if the Law and Testimony, the Scripture, be departed from, and Men go to something they call Nature, they will find a Difficulty, if not an an Impossibility to convince any Person of received Notions, contrary to any of the Precepts of the 2^d. Table; and consequently, all of them will be rendred uncertain, and *Paul's* Doctrine to signify just nothing.

To suppose that all the Commandments of the 1st. and 2^d. Table are naturally inferrable from
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Love to God, and our Neighbour, but not so the Sabbath; is not to be admitted here. It has been noted before, that the Summary of the law, viz. love to God, and our Neighbour, is ratified by the *New Testament*, in the Scripture Sense, and therefore it must be so taken here, since no notice is given of a different Sense of the Words Law, and Commandments, from what they intend elsewhere: Besides [*this saying*] *ver.* 10. was the Law, the *Old Testament* saying, *Lev.* 19. 18. and so it is used, *Mat.* 22. as a law saying; hence therefore it follows, that the Objection is a perverting the Doctrine of *Paul*, whether the Sabbath be supposed naturally inferrable, or in a positive, Scripture Sense only, from Love to God, it being a particular Precept of the first Table, whereof Love to God is the Summary. Moreover, that all the rest of the 10. Words in the Sense they are generally taken by *Protestants*, are naturally inferrable from Love to God and our Neighbour: But the Sabbath not so, wants Evidence. And that the Consequence of such a Supposition may be discern'd; observe this Examen of it. The Sabbath in Nature is a just Proportion of Time: The 7th. Day has a peculiar Fitness to commemorate God's Work of Creation, which is one End of its Appointment. Its Precept was founded on the Order of Creation (as afterward) on which Ground several Laws stand, which are confessed Natural. Its Law is one of the Precepts of the first Table, of which Love to God is the Summary: Besides, *New Testament* Ratification and its Observation by the *1st. Christian Churches*. If then the Duty of Sabbath keeping is not naturally inferrable from love to God, but that Men may convert his Time to their own common secular Use notwithstanding, what Reason is assignable

ble from Divine Writ, that proves all the rest of the 10. Naturally comprehended in love to God, and our Neighbour: And if Men go to Human Reason, and from the Law, and Testimony, not to it, the Task will (at least) be more difficult: It is evident, by the Practice of one Sort of Men or another, that Notions have been held repugnant to every one of the 10. in some Respects; and if Scripture be set aside, the Success of convincing by meer Nature, and Reason, may well be despaired of. Are the Papists like to be convinced by Reason alone, that the Love of God condemns their Cross, Wafer, Image, and *Virgin Mary's* Worship against the 1st. and 2d. or the *Turks* of their *Mahomet* Worship, or the *Pagans*, that the Love of *Jove* condemns the Worship of subordinate Gods? *Julian* both said, and swore, that all the Commandments were moral, but the 1st. and 4th. Is there any occasion given to *Socinians*, to think that God is not loved, because the Son of God is worshipped? Albeit, their Conviction by meer Reason without Scripture, that the worshipping of 2. or 3. Substances, is *Idolatry*, but not so of three Subsistences, would be a difficult Undertaking. The 3d. and 9th. Commandment's Warrant; yea, more, on many occasions, impose a reverend swearing by the Name of God! The *Quakers* deny both. And as the *Heathens* treated the first by advancing a *Deity*, but denying the *Jews* God; so many treat the fourth, by advancing Time, but deny in the *Jews* Time; nay *God's* Time. And as to the 2d. Table, *Thou shalt not kill, commit Adultery, &c.* In what Sense are these Words to be taken? Words signifying nothing without a meaning, nor any thing certain without a certain determinate Sense. If their Sense be as they are explained in the Old Te-

stament (and accordingly *Christians* generally take them) will it be so very easie, as some imagine, to prove by Nature, without Scripture, that in such a Sense they are all comprehended in Love to a Neighbour? Love and Pity to Animals; doth nor infer thou shalt not kill them; why then doth love to thy Neighbour (as thy self, is liable to many Disputes, the Light of Scripture notwithstanding) infer, do not kill him; tho' *Philosophers*, Teachers of Nature, assert it to be against the Law of Nature, to kill any living Creature? How will the *Apostle's* Inference be made convictive, without Scripture, to absolute Monarchs, who claim a right of killing those that offend, or disobey them, as *Daniel* and the 3. Children were designed to be treated? That love to a Neighbour infers killing him on a former Quarrel, is Murther by Nature, but not so on a present Quarrel: That killing for a Personal Offence against a Man's Name, Estate, and the Life of his Friend, is Murther; but not so in National Offences, for Name only. That killing in a private Capacity for the greatest Provocation (besides an Assault of Life) is against this Law, but not so for a lesser, if in some publick Station? And what is Murther, or what is not; in raking Mens Lives away by executing the penal Laws of several Nations, in many Cases respecting some Matters of Morality, as well as other things, hath been liable to many Disputes, even amongst *Christians*, notwithstanding the Light of Nature, and Scripture too. How then are they resolvable by meer Nature? And as to the 7th. Commandment; it is afterward observ'd, that the 4th. and 7th. are founded on the Order of Creation, if then Love to God be denied to comprehend the 4. Commandment, how will it be evinced by Nature, that

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love to a Neighbour comprehends the 7th. in the Sense of Scripture ? Besides *Plato's* Practice, the *Spartan's* Law, and the *Nicotairan's* Doctrine, are all said to deny it, and to render it a Nullity. But it will be much harder to prove, without Scripture, that the *Jews* putting away their Wives (albeit their Plea of a Dispensation for it) and the Practice of *Polygamy*, are by meer Nature from the Duty of Love to a Neighbour, condemned, and the Doctrine and arguing of *Paul* thereby rendred forceable to Unbelievers : The 5th. Commandment, in some of its great Cases, depends on the 7th. which, if not proved natural, weakens the Force of that also : Besides, the *Corbanists* made a Nullity of it, the Conviction of whom, by meer Nature, is very improbable. What is covering against the 10th. Commandment in abundance of cases, is not easily determinable by *Christians* with all their Advantages ; *Paul* saith, that he had not known Lust to be a Sin, unless the Law had said, thou shalt not cover. And as to the 8th. will Nature (without Scripture) convincingly resolve, that love to thy Neighbour, infers that it is not stealing to take of his Fruit as thou passest occasionally, thro' his Field, or Vineyard ; but it is, if thou goest with a Design to do it, tho' thou takest a smaller Quantity, or that taking hallowed Bread, which was *God's*, in case of Necessity, was not Theft, but to take Man's common Bread in such Case is ? Furthermore, several Laws relating to the 2d. Table, are pleaded to depend on Human Government and Laws ; whereas it has been contested by some, that Community in many Cases was not against Nature in the original state of Man, nor in the *Apostles* Time : And are the Dictates of Nature irresistible, to justify the independent Government of little Kingdoms, Principa-

lities, Dukedoms, Cities and Towns ; and condemn that of independent Family Government? Or must all the World be resolved into one Monarchy? Or rather, is not the Rule of Scripture the best Guide in these Cases, and the Rejection of it not only of very ill Consequence to some of the 10. Commandments, but to all of them also, and to Religion in its very Foundation?

By the Doctrine and Arguments of the *New Testament*, *Christians* are taught, that Laws, founded on the Order of Creation, are binding. On this Bottom stands the *Woman's Subjection*, *1 Cor. 11. 7. 8. 1 Tim. 2. 13.* Inseparable Union of Man and Wife, *Mat. 19. 4. 5. Eph. 5. 26, 30, 31.* and consequently, *Monogamy*, or having one Wife only, and the law of Marriage to multiply by Wedlock only, and not promiscuously, as *Bruits* do: In like manner the rest of the *7th. Day* is intimated to be on the same Ground, *Heb. 4.* and expressly so recorded, *Gen. 2. Exod. 20.* That in as much the *Woman's Subjection* is a Duty, because the Man was first made: Inseparable Union, *Monogamy*, and Multiplication by Marriage, only Duty; because the *Woman* was made out of the Man, of his Flesh and Bone, one Male, and one Female (not Females to one Male) and as such joined together, tho' *God* could have made the *Woman* first, and the *Man* out of the *Woman*, or both out of the Dust of the Earth if he had pleased; yet the Perpetuity, or Morality of the Duty is not thereby weakened: So, in like manner, because *God* made the *World* in 6. Days, and rested the *7th.* sanctified, and commanded the *7th.* on that ground; therefore it is of perpetual Obligation to *Christians*. To deny this to be a necessary Inference, weakens the Argument in the Cases above, and renders it unconvictive to *Unbelievers*; should they

they retort thus, *viz.* if the Order of God's Work and Rest, Sanctification of the 7th Day, commanding it on that Reason (and no contrary Practice or Dispensation recorded) be not a convincing Argument for the Obligation and Perpetuity of the Sabbath: How can the Order of Creation alone be a good Argument for the Woman's Subjection, or for Monogamy, in which a contrary Practice is recorded of many good Men, or for indissoluble Union (albeit, that there was a different Dispensation granted to the *Jews*) or for the Law of Marriage it self, with the above recited Circumstances? When God appeals to Men, touching the Equality of his Ways, it implies, they are so just as to bear the Test of Human Judgment; so when our Lord condescends to argue with his Enemies, it supposes his Reasonings would bear the Trial of Scripture and Humane Reason: To render them merely arbitrary, would betray both himself and Religion to the Triumph of Adversaries; and by this it appears of what Consequence it is, to assert a *Prolepsis* in *Gen. 2*. For if the Order of Creation, recorded Sanctification, and Command of the Sabbath, afterwards for that Reason, doth not prove that it was *Adam's* and the *Patriarch's* Duty; much less is *Monogamy*, and inseparable Union proved to be their Duty; and then what will be made of our Lord's arguing from the Beginning it was not so, and for which Cause, &c. Furthermore, if our Lord's Reasoning makes these things of moral, or perpetual Concernment from that time, then that in the Command 2000. Years before, makes the Sabbath of like Consideration for all after times.

And from hence the Argument of the Sabbath's Obligation, being a Law of Innocency, may be pleaded from the *New Testament*: For it was not

such laws that *Christ* came to dissolve, but ratifie ; by reducing them to their Original, and delivering them from contrary Glosses, and Customs, as appears by the Texts, and Cases above ; and might (were it not for Brevity sake) be evinced from several Considerations.

From the Premises 'tis concluded, that Christians are obliged to keep the 7th. Day Sabbath, and a Denial of it infers that it is no Sin to make Images of something in Heaven or on Earth, and bow down to them: That incestuous Marriages with a Brother's Wife, a Natural Sister, &c. condemned, *Lev. 18. c. 20.* are lawful, that *Christian* Magistrates may pardon Murderers, and ordain a Pillory instead of Death, for a false Witness ; and Death instead of Restitution for Theft ; contrary to God's penal Laws, for there is not more to be pleaded against any of these from the *New Testament* or *Old*, or from *Nature*, than is against Sabbath breaking. If against Images, the Decalogue Ratification be pleaded, the Sabbath stands on equal Grounds with it in this : Or, if from the Expressions that condemn Idolaters and Idolatry, it be inferred, that in the Sense of Scripture, Image Reverence was Idolatry. Is it not likewise from the Words that bless the Feeders in due Season, *Mat. 24. 45, 46.* and that prohibits forsaking *Christian* assembling, since in Scripture Sense the Sabbath was the Weekly due Season, the commanded Time for Weekly Assemblies, holy Convocations, *Lev. 23.* That therefore Sabbath Profanation is condemned ? Is there any thing in the *New Testament* more express and particular against Images, than *Mat. 24. 20.* is against Sabbath breaking, as argued before ? Besides, the sacred Title given it by the Spirit of God, Practice of the 1st. *Christian Churches* in keeping it, and particular Doctrins of the

the *New Testament* that infer it from the Order of Creation, which is not pleadable against *Images* : If from the *Old Testament*, The 2^d. Commandment was directly against the Images of the *Heathens*, as is confest by *Protestants*. And *Papists* deny its Intent against their *Images* ; but Sabbath breakers (at least many of them) confest, that the 4th. Commandment directly intended the 7th. Day, *Saturday*, for the Sabbath ; and the 1st. and all the rest of the Week for working Days. And from Nature, the *Papists* deny any Dictate against their Images : *Bel-larmin* affirms it in that respect to be (not a Natural, but) a Temporary Law only, just as others say of the Law of Sabbath ; and some things from the Grounds of Nature are assignable for the Sabbath, which are not against the reverencing *Christ's* and *Saints Images*. In like manner, if it be alledged from 1 *Cor.* 5. against incestuous Marriages, that one of those Laws, *Lev.* 18. is ratified, therefore the rest are by consequence : Is it not by like, or more manifest Reason concludable, that some of the 10. Commandments, in many Places of the *New Testament*, being ratified, therefore all the rest are ? And how much more yet is it undeniable, if what is further said in the Premises, be considered for the Sabbath from the *New Testament*, which cannot be pleaded against incestuous Marriages ? If from the *Old Testament* it be urged, that the reason enforcing those Laws, condemned the Gentiles in not doing them ; doth not the Reason of the Law of the Sabbath, *Exod.* 20. equally concern both *Jews* and *Gentiles*, viz. *God's* making the Heaven and Earth in 6. Days, and his resting the 7th. If the Reason referred unto, *Lev.* 18. 26, 27, 28. intended all the Laws in that Chapter ; then in v. 19. legal Separation is established on the same Foundation with the rest.

Furthermore, the *reason* in c. 20. 22, 23, 24, 25, &c. seems to *enforce* all the Laws, Statutes, and Judgments, in chap. 20. 19. and 18. on the same Basis. Moreover, the Law of the Sabbath was an *express* Precept of the Decalogue interrested in all the peculiar Excellencies of it, and commanded on the Reason of Creation Order, which cannot be pretended for these Laws: And from Nature without Revelation; many of them (at least) seem undemonstrable from thence; nay, even that against marrying a Natural Sister (the Breach of which is one of the grossest) was not of Obligation to Adam's Children, who were bound to encrease, which could then be no other way but by such Marriages: The same also in several things may be observed concerning Disparity between the penal Laws (of which only general Hints are given) in the *New Testament*: And the Sabbath, on so many Grounds established by it; and to plead as some of the Separates have done, that Magistrates may appoint either God's Laws, or different Laws of their own, in the same Cases, as they see the Tempers of their People, and Circumstances of things are, seems to render their Separation very ungrounded: For if God has delegated such a Power to the Magistrate, in case of so great a Nature, as those Instances in, who can imagine that he has abridged him from a Right to appoint Ceremonies for Decency and Order? Or to vary the Circumstances of some instituted Rites, as the Temper of his People, the *Clymate* of his Country, and other Circumstances require in his Judgment: and so turn dipping into sprinkling of both *Children* and *older People*.

From what hath been said, it seems evident, that the Grounds of the Sabbath from the *New Testament*, the *Old*, or the Law of Nature, come not short of

of their Pleas for any of those things before mentioned : And therefore, 'tis not an ungrounded Conclusion, that if Sabbath breaking be no Sin, then none of those Laws are Duty ; and how *Christians* can shew themselves zealous against *Popish Images*, incestuous Marriages, and Mens setting aside God's Laws, and advancing their own, and yet break Sabbath themselves, and teach Men so, requires their Thoughts how 'twill be answered.

To conclude, the things proposed in the Premises are of that force with those that keep the 7th. Day, that they verily believe it is the holy of the Lord, and honourable, and therefore they dare not take liberty to profane it, whatsoever others do. They do not see how they can answer a denying the *Saturday* to be the 7th. Day, against the unanimous Testimony of former Ages, agreeable to Scripture. and setting up another Day as the 7th. contrary to the one, groundless in the other, and without any forcible Reason.

They conclude, that the Positions to prove a Repeal of the Sabbath from *Col. 2. Gal. 4. Rom. 14.* have no probable Foundation in the Places : Nay more, are a manifest perverting of them, and of pernicious Consequence to Religion : And they dare not make void the fourth Precept one of the Ten Commandments by profaning the Sabbath without evident Authority from *Jesus Christ*. They think a Repeal is so far from Certainty, that the Sabbath's Ratification in the *New Testament* proves manifestly the contrary : And that it is, they think a stated Time for Assemblies to worship God is established in the *New Testament*, and a forsaking them, and not observing the stated Time is condemned as Apostacy, *Heb. 10.* not justified as Liberty, as the Notion of no

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Time suggests: Nor is that stated Time, one Day in seven, or one Day in seven or ten indifferently ; nor is there any Command for the first Day from *Christ* , And seeing all the Opposition made against the Sabbath is from these three Opinions, the first of which is most irreligious, the second of pernicious Consequence to Separation, and the third wholly ungrounded in Scripture, and contrary to the Mind of *Christ* ; they conclude, the Consequence is necessary that the seventh Day, the Sabbath of the *Lord*, is that stated Time which the *New Testament* establisheth. They believe the Sabbath is particularly ratified by several Texts in the *New Testament*, *Matt.* 24. and 26. is a convincing Testimony to them, that the Mind of *Christ* was that his Disciples should enjoy the blessing of Sabbath Worship when Ceremonies were ended. They think it is very evident that the Reason of the Command, was not, lest the *Jews* should stone them, as being known to be Sabbath-breakers ; since not only History noteth that the Christians in those Parts were Sabbath-keepers at that time, and long after ; but Scripture also concurs with it, so far as it gives the Fact of things ; and that it is wholly irrational to think, the *Jews* would suffer them to live in the City of *Jerusalem* thirty or forty Years if they broke Sabbath, or profest a Liberty so to do, and not stone them before their Flight at the Citys Destruction.

They believe the holy Title, the Sabbath Day, which the *Holy Ghost* gives emphatically to the 7th. Day is a ratifying it, and they dare not call, or make that common which the Holy Spirit, in the *New Testament* calls holy. To them, the Practice of the first *Gentile Churches* in observing the Sabbath, as well

as the *Jews* is a Confirmation, since their Pattern is the best, and that which all after-Churches are bound to follow. The establishing of the ten Commandments, and every particular Precept thereof to the first *Christian* Churches, and all *Christians* by the New Testament is (they think) both confest by many *Christians*, and a most evident Truth witnessed unto by abundance of Places: Besides the particular Doctrines that establishes the Sabbath's Obligation to all *Christians*; and the detestable Consequences that will ensue on a Denyal of it. These things with others as in the Premises are a full Conviction to them of their Duty from the New Testament to keep the Sabbath of the Lord. And lastly, were the precise Time of Worship undetermined by the New Testament, as some Dissenters say it is, yet it seems thence very unsafe to chuse a Day of Man's appointing, and reject that of God's; seeing they confess it is warrantable to keep the Sabbath of the Lord. If their Practices in other things, be made a Rule for them in this, they must cease opposing the Sabbath, and conform in Practice unto it, for as much as, in the Circumstances, and Modes of Duties undetermined, their Measures are to fix on such as answer Scripture Example best. Some of them contend for the Sacrament with a Love Feast on this Ground, that such a Practice is most conformed to Scripture Pattern. Many of them have pleaded against Church Ceremonies, the Baptism, and sprinkling of Children, as having neither Command, nor President, and therefore they have opposed them, and contended for Practices more agreeable to Scripture Example.

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But, it seems a perfect Opposition hereunto, to reject the Sabbath for which there was a Command, and the Example of both *Jews*, and the best *Gentiles*, as of our Lord *Christ*, his Apostles, and the first *Christian Churches* of the *Jews*, by their own Confession, and (as is noted before) the Pattern of the first *Christian Churches* of the *Gentiles* also, and fix on the first Day, as a Day of Worship, with Abstinence from all manner of Work, for which there is neither Command, nor Certainty of any Example in Scripture. For the two Meetings mentioned, *Job* 20. and *Acts* 20. (if the Translations be allowed) gives no Assurance of an Example of fixing the first Day as a Day of Worship with Abstinence from secular Labour, the Places importing no more but only two occasional Evening Meetings. But on the contrary, that there are several Examples of its being imployed by *Christians* as a common working Day, and so denominated by the *Holy Ghost*, is before shewn. And it is verily believed, that their different Practices from Church Ceremonies, and in the manner, and Subjects of Baptism, and their condemning contrary Usages to those of their own; are not defensible upon (at least) better Evidence of Scripture Command, and Example, than what is assigned for the Sabbath, and against the first Day. Furthermore, were those *Christians, Legislators*, and at Liberty to enact what Laws they pleased to punish Theft, Perjury, &c. would they not think it becoming them in such Case, to form their Government according to the Laws of God, and nearest Agreement to Scripture Example, and not by the contrary Laws of Nations? If otherwise, the Argument of Nearness to Scripture Pattern is utterly

terly overthrown. There is a Notion amongst some of them, viz. That *Paul* circumcised *Timothy*, and the Thousands of *Christians* with the *Apostles*, and Elders, mentioned, *Act* 21. practised Circumcision, Purification, and other Parts of the abrogated Law (not as Duty) but purely as matter of Liberty to render the *Christian* Religion grateful to the *Jews*, unto whom pertained the Covenants of Promise. This obliges them to do much more than conforming to God's Government and Laws, which are in their own Opinion either not abrogated at all, or not so abrogated but that it is warrantable for them to conform unto them; unless they be of the same Mind with those of whom 'tis said, that they made Provision against Sabbath-keeping, because in all things they would be contrary to the Obstinate *Jews*. A very odd Reason indeed, to forsake the Sabbath upon. And though it is suppos'd that their Notion of Liberty to practise against the Act of Abrogation, absolutely enervates their Separation; yet it is not of such Consequence to practise according to Laws not repealed, as above.

Furthermore, to affirm, as many of them do, that the Godly *Gentiles* proselyting themselves, and submitting to the whole Law, was only Matter of Liberty, and yet venture on Sabbath-breaking, and nor submit unto its Law, though they acknowledge it is their Liberty, seems very unaccountable: Seeing the Action of the *Gentiles*, who did proselyte to the *Jewish Religion*, and thereby obliged themselves to Duties of great self-denial before *Christianity*, is greatly approved in the Consciences of these very Men (which therefore is worthy of their Imitation in the Case of the Sabbath, were it a Matter of Liberty) And
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the Argument may be yet the more forcible to them, by so much the more as they value a pleasing of God, and an Interest in his singular Promises, seeing it is certain from *Isa. 56. 2, 3, 4, 5, 6.* that God Almighty declared his Delight in those Gentiles who submitted to his Law, and kept his Sabbath, and made Promises of peculiar Eminency unto them. As, *Blessed is the Man that doth this, and the Son of Man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his Hand from doing any Evil. Neither let the Son of the Stranger that hath joyned himself to the Lord speak, saying, The Lord hath utterly separated me from his People; neither let the Eunuch say, Behold, I am a dry Tree: For thus saith the Lord unto the Eunuchs that keep my Sabbaths and chuse the things that please me, and take hold of my Covenant; even unto them will I give in my House, and within my Walls a Place, and a Name better than that of Sons and of Daughters. I will give them an everlasting Name that shall not be cut off. Also the Sons of the Stranger that joyn themselves to the Lord to serve him, and to love the Name of the Lord, to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant, even them will I bring to my holy Mountain, and make them joyful in my House of Prayer.*

FINIS.

